Two Present-Day Questions

I. BIBLICAL CRITICISM

II. THE SOCIAL MOVEMENT

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W. SANDAY

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TWO

PRESENT-DAY QUESTIONS

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I. BIBLICAL CRITICISM

II. THE SOCIAL MOVEMENT

SERMONS

PREACHED BEFORE THE UNIVERSITY OF CAMBRIDGE ON ASCENSION DAY AND THE SUNDAY AFTER ASCENSION DAY, 1892

BY

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TO THE MEMORY OF

WILLIAM JAMES HEATHCOTE CAMPION

TUTOR OF KEBLE COLLEGE
SECRETARY TO THE OXFORD HOUSE IN BETHNAL GREEN
VICE-PRESIDENT OF THE OXFORD BRANCH OF THE
CHRISTIAN SOCIAL UNION

THESE PAGES ARE DEDICATED
BY ONE WHO DEEPLY VALUED THE SPIRIT
OF HIS QUIET, UNOBTRUSIVE
BUT MOST JUDICIOUS, SYMPATHETIC, AND EFFECTIVE WORK
AND WHO WOULD GLADLY LEARN SOMETHING
OF THAT SPIRIT HIMSELF
AND SEE IT LEARNT AS WIDELY AS POSSIBLE

OBDORMIVIT IN CHRISTO
DIE 4to APRILIS AN. SAL. MDCCCXCII
AETATIS SUAE 41mo

PREFACE

It is right to explain that although these two sermons are not without a certain amount of more or less definite reference, I have done my best to make that reference impersonal and free from direct controversy. I should be glad also to take this opportunity of disclaiming a polemical intention on two points in particular on which it might not unnaturally be attributed to me.

When I wrote as I did in the first sermon, encouraging the idea of an English school of criticism, I was quite unaware that this idea (which is of course no new one) had been rather warmly deprecated by Dr. Cheyne in the *Contemporary Review* for August, 1889. I hope, however, that his objections would not be so strong to the case as I have stated it.

Just as we have a National Church which is at the same time a branch of the Church Universal, so also it would seem that we may have a national criticism which does not therefore cease to be international. Indeed the argument is altogether *a fortiori*; because, whereas our Church has behind it a long history of conflict which has left scars too deep to be easily obliterated, in the case of criticism there are no such embarrassing antecedents. There would be nothing, on my conception of the matter, to prevent an English critic from utilising to the full the labours of his continental colleagues. I have myself the deepest sense of the value of those labours, to which students of the New Testament are as much indebted as students of the Old. All I wish to say is that the conclusions of foreign critics will come to us with increased weight, and be accepted with greater confidence when a sufficient amount of genuine home-bred English thought has been brought to bear upon them. The one justification for the appeal to authority is the presumption which it carries that those to whom

it is addressed would arrive at the same results if they were in a position to follow out the processes for themselves. And this presumption is naturally strongest where there is some assurance that the processes in question have passed through minds similarly constituted. With all respect and admiration for the Germans, it is impossible not to be reminded from time to time that there are differences between us of mental habit which appear to be due to difference of race. There are few abler critics anywhere than Weizsäcker: yet does not Weizsäcker more than hint that he regards the Epistle to Philemon as an allegory betrayed by the name Onesimus (*Apost. Zeitalt.* p. 565)? And does not Overbeck, another really learned and able person, set himself to prove that the author of the Acts, in the so-called 'We-passages,' deliberately used the first person in order to pass for a companion of St. Paul, though he had no real claim to the title? Where we can ourselves go over the ground, eccentricities like these do not matter; but where we cannot, we do not

know how many links in the chain of reasoning may be vitiated by them. By the time that we have obtained a substantial *consensus* of native scholars we may be pretty sure that they will have been eliminated. And in other more positive ways I believe that our contribution to the sum of international criticism will be not less valuable for having something of the national character imprinted upon it.

The second sermon in like manner was finished before I had seen a striking paper, by Mr. Gore, in the current number of the *Economic Review*. The sermon and the essay start from opposite ends of the subject, but I do not think that they need necessarily clash. The sermon deals most directly with economical or social theory and the public action, whether legislative or administrative, growing out of such theory; the essay deals rather with the voluntary action of Christians as private individuals, which I have described as supplementing and correcting both formal theory and legal practice. I sympathise heartily with Mr. Gore in his desire to organise opinion

for the raising of the moral standard, and I sincerely hope that his paper may bear fruit. I have little doubt that the clergy will be better and more legitimately employed on efforts such as these, than by descending into the arena of political or municipal conflict.

MARCHFIELD. OXFORD,
May, 1892.

I. BIBLICAL CRITICISM.

I.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. PHIL. iii. 13, 14.

OUR high calling! τῆς ἄνω κλήσεως, our upward, or, more nearly perhaps, our heavenly[1] calling! that summons or charge which comes to every Christian to make his home in the Jerusalem which is above, that eternal city where, in the expressive symbolism of the New Testament writers, Christ sitteth at the right hand of God!

Of this city we are citizens: its laws lie behind or beyond the laws of those earthly communities

[1] Dr. Vaughan (*ad loc.*) is probably right in saying that the force of the phrase 'lies not in the idea of *upward* or *to heaven*, but in that of the Person who calls *being Himself above* or *in heaven*.' But as the Apostle regards the call as taking its character and object from this fact, *heavenly* is practically equivalent to *heavenward*.

to which we belong by birth, and to which also we are under near and pressing obligations. The duty of the Christian to that higher kingdom does not so much conflict with his duty to the lower as embrace and transfigure it by raising it to a higher plane. There have been times, no doubt, when there has been a real dilemma, when the Christian has had to make his choice whether he would serve God or man, when he has had to choose the service of God at the peril of his life, and when the full penalty has been too often exacted. Such occasions, at least in this free country of ours, come very rarely now. With a little patience and discretion we may hope that they need not come at all.

It is therefore no longer necessary to contrast the citizenship of that upper realm with the citizenship of the lower. To be a citizen of the one makes, or should make, a man better and not worse as a citizen of the other. Something is added to him, but nothing is subtracted. His motives are deepened; his aspirations are raised; his energies are at once kindled and concentrated; he is not allowed to waste them upon the distractions of self-indul-

gence, but he is bound to exert them upon that service of his fellow-men which is the meeting-point of devotion to his country and to his God.

The determining feature in the 'high calling' of the Christian is that it has Christ for its centre. His Word, His Will, is the law of the Christian's action: His sustaining and sanctifying influence pervades the whole of the Church's activity—pervades it in theory, and it is for us to see that it pervades it more and more completely in practice. 'If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.'

In speaking to a different audience it might be incumbent on me to enlarge upon the doctrinal basis of this exhortation. It runs up to one of the pivot doctrines in St. Paul's presentation of Christianity, the essential union or identification of the Christian with Christ—the identification of will with will, inspired and vitalised by the operation of the Holy Spirit, which plays so large a part in the Apostle's

teaching. Here, however, it will not be necessary to lay again these foundations; and I shall feel myself free to turn rather to the application to our own times of the special lessons which St. Paul lays before us in that familiar passage which I have taken for my text. The gist of it lies in the duty of progress, upward progress and onward progress, which embraces all spheres and phases of the Christian life.

On the two occasions on which I am to have the privilege of addressing you, I propose to select two of these which appear to have a peculiar urgency for us at the present moment. Progress in the sphere of criticism is to be my subject to-day; progress in the sphere of society, or what is commonly called the 'Social Movement,' is to be my subject on Sunday. And I wish to consider both less in the light of the incentive which this passage certainly contains towards true and well-founded progress, than in the light of the condition or warning, which, if we are to follow St. Paul's example, he appears to attach to it. 'Brethren, I count not myself to have apprehended:' 'not as though I had already attained, either were already perfect.' It seems to me, if I am not

mistaken, that just at the present moment one of the greatest dangers to which Christian opinion is exposed, and that at once in each of the two most important branches of it which I have named, is of a premature insistence upon partial and insufficiently tested solutions of those questions and difficulties with which the enquirer is confronted.

When I say 'one of the greatest dangers,' I do not mean that it has gone far as yet, but I cannot help feeling that the present moment is for the English people a singularly happy one; momentous issues seem to hang upon it; vital interests depend upon the way in which it is used; and if there is a wreck, the disaster will be all the greater because it is a wreck of the fairest promise.

These general reflexions appear to me to be applicable in both directions, but I wish to-day to confine myself to the first of the two subjects which I mentioned, the progress of criticism, that is of course of Biblical criticism.

I suppose that every careful observer, in fact I might say every observer without any added epithet, would allow that the progress of Biblical criticism in this country, within the last ten

years, has been extraordinarily rapid. The materials of progress, the solid work which leads to progress, no doubt goes back much further. The landmarks of it stand out clearly enough. *Essays and Reviews* in 1860; the Colenso controversy from 1862 onward; the controversy which arose round the work entitled *Supernatural Religion* from 1874; the controversy round Dr. Hatch's Bampton Lectures from 1880; the recent controversy round *Lux Mundi*; and, running parallel to all these movements, the magnificent work which has been done here in Cambridge on the New Testament and early Ecclesiastical History, and other work now actively prosecuted in so many quarters on the Old Testament. In calling these movements 'landmarks of progress' I naturally do not mean that they all contributed elements of equally permanent value. Nor do I wish to imply that the progress lies entirely on one side of the controversies in question. Progress is the resultant in public opinion of the action of both sides in controversy. And it is just in this respect that I think it will be admitted that in the last few years the change has been most

marked. It is no longer an individual here or an individual there who has adopted the newer views, but the younger men especially are coming over to them in masses. And outside the number of those who definitely declare themselves on the side of these newer views there is a still larger number who keep an open mind in regard to them, and like the men of Beroea are prepared to search and see whether these things are so.

Now believing as I do that this is a right and necessary change, and one which is working out a great Providential design for the Church of these latter days, I still think it important that it should not be made too rapidly. I would submit that the rate at which we have been moving, for some time past, is the utmost that can be at once sound and salutary. And that for two reasons: (1) because time and labour are essential if we are to know what is really true and what is not; and (2) because the same condition of time and quiet reflexion is necessary if what is recognised as true is not merely to lie upon the surface of the mind but to be absorbed and assimilated.

If it is urged that truth is truth, and that our

business is to get at the 'truest truth,' I answer, Yes, but we cannot satisfy ourselves as to what is the 'truest truth' until it has been duly tried and tested. We must not accept it upon the authority of any individual critic, however accomplished. We should have to ask ourselves how far the personal equation entered into the statement of it. It might enter in very largely. I would go further and say that we must not accept implicitly and without further question even what is put before us as the balance of opinion among critics of different nationality and antecedents from our own. It is not only our right but our duty to pause for a moment in order to make sure both that there is such a clear balance of opinion, and that the processes by which it has been arrived at are such as we can follow.

There is a point of view from which everything which does not come up to the latest standard is characterised as 'illusion.' Call it 'provisional belief,' and the name will be less invidious and more just. Such beliefs have necessarily and by the very nature of the case played a large part in the Providential order from the first dawn of reason until now. All of us, from the agnostic upwards, have some be-

liefs with which we are not perfectly satisfied. There are some convictions which really enter into the bone and marrow, and on these we do well to place our main reliance. But there are other convictions of inferior force, perhaps not personal convictions at all, but such as have come to us by tradition from our fathers. In regard to these we may be conscious that they have or may have for us only a temporary function. Yet, even so, they ought not to be surrendered at the first summons before we are assured that we have something better to put in their place. There are two reasons for adhering to a traditional belief, even though we are not perfectly satisfied with it. One is that it has the sanction of use, and that experience has shown it to be capable of working in with our other beliefs. The second reason is that our responsibility in regard to such a belief is indefinitely subdivided. We have the great mass of the Church behind us. The belief is not our own manufacture. It is not stamped with our own name. It is the product of many minds, and perhaps has been embodied in more or less authoritative teaching. That may not be enough to justify us in clinging to it obstinately when

we have convinced ourselves that it is no longer tenable; but it does at least shift the responsibility from our shoulders while we are employed in testing the new alternative. We thus gain time to test it thoroughly, and are not at the mercy of the first new theory that is presented to us. We can afford to apply to it fairly strict canons of evidence; we can afford to consider how it too will harmonise with our more central convictions. Even if we end by giving up the old view, we can console ourselves with the reflexion that it is a view which God had allowed to prevail for many centuries, and which doubtless possessed all that time at least some relative justification.

There is, therefore, no true dilemma between acquiescing in 'illusion' and accepting the latest idea that is put before us. The illusion cannot be so bad as to exempt us from the duty of trying what we put in the place of it to the best of our power. There must be transition stages in human thought. And it is doing no good service to seek to hurry opinion through those stages by plying it with epithets which only assume the points at issue. The more such epithets are avoided, and the sooner

we come to the hard grit of argument, the better.

I have pleaded on other occasions for an *English* criticism, by which I do not mean a criticism which is insular and isolated, but a criticism which gives full play to what is best in our national character and genius, and which takes time to work out the problems presented to it in its own way. Happily for any such purpose, the English and American peoples may be counted as one—not that the gifts and antecedents of the two peoples are precisely identical, for with much that is common they also partly supplement each other—but at least there is between them at this moment complete solidarity of aim and endeavour. If we are taunted with being behindhand in the race, we will reply with the proud saying of an English minister, 'We will call in the New World to redress the balance of the Old.'

As to what an English criticism may be, one who speaks from this place has not far to look for an example. Think of the work which has been done in your own Cambridge in the last thirty years. Think of that splendid edifice of Textual Criticism—perhaps a resting-place (who

shall say?), but such a resting-place as marks the great epochs of a science. Think of those massive and truly classical commentaries which bear names that are still deeply cherished as well as honoured. An objector may say that even these only cover a portion of the ground, and that they do not provide us with a historical theory. True, they do only cover a portion—though a very important portion—of the ground. It is for the rising generation to fill the gaps which its predecessors have left for it. True, the chief approach which they make towards a historical theory is negative rather than positive—correcting the extravagances put forward by others rather than propounding any one constructive formula of their own. Even so their work is of high value. It is work which must last, which can never really be out of date. But more than that, it is work which marks out for us beforehand those solid and fruitful lines which English investigation ought to follow. We need not indulge in self-complacent patriotism to believe that our race has something real to contribute to the body of well-established criticism. Our strength does not lie in fertility of hypothesis or in sustained speculation, and

yet there is in our race a certain sagacity which will not let false coin pass for gold. Our best workers have a certain skill of hand which is capable of ringing well the bricks with which they build before they lay them. Of course we must not let the claim to these qualities serve as a cloke for shallowness and ignorance. It is essential first to have a knowledge like that of Lightfoot and his peers before their other gifts can operate effectively. That knowledge it is the duty of each and all of us to acquire to the best of his ability. Let us go on working upon those lines for some twenty or thirty years ; let us lay out our work on a large scale of thoroughness and not a small one, and the unifying spark or sparks will come perhaps when least expected.

Is there not something noble in a programme like this which is content to till the field before us and subdue it gradually piece by piece, slowly but surely to win plot after plot of ordered ground from the waste ? Far better, I cannot but think, such steady, deliberate, well-considered advance than the feverish haste for results and 'conclusions.' It is more important that our results when they come should be sound than

that they should come quickly. If God in His Providence has ordained that nineteen centuries should pass before the Old and New Testaments are understood as we are beginning to understand them, a few years more or less can make but little difference. Would not He have us cultivate a habit of mind which—with reverence be it said—is most like His own; never hasting if never resting; calmly waiting for the natural unforced outcome of things; welcoming debate and discussion from every side alike, or rather, most of all from that side which is most jealous for maintaining the continuity of the present with the past; not pressing particular solutions, some of them in their very nature tentative, but leaving them to find their own level in the ceaseless play, the action and reaction of thought and life?

An Englishman who tried to adopt this attitude would, I think, as I intimated at the outset, have no great cause to find fault with the existing state of things. He would see much to encourage him, far less to cause him anxiety and apprehension. The state of New Testament study, I believe that he would pronounce to be almost wholly hopeful. Perhaps it is true that

the rate of production of really great and permanent works has somewhat slackened since the removal of that great Cambridge bishop, who for some three decades had led the way in them. Slackened it has, as it could hardly fail to slacken, though the generation to which he belonged has gone on doing its part, and is likely in the near future, I may venture to say, still to do its part in work of noble proportions. And then we have had quite recently a fresh outburst of energy on the part of a group of younger men, which I devoutly hope may be sustained as vigorously and as auspiciously as it has begun. If we are told that the Cambridge *Texts and Studies*, or our own *Studia Biblica*, do not touch vital points or propound striking generalisations, there are a number of answers ready. In the first place one might say that although the points which they touch are not exactly vital in themselves, still that they are not far removed from others which are. Secondly, it might be urged that the method which is exemplified in these essays is the best way of approaching larger problems. I greatly believe—if I may venture to express my own opinion—in the method of drawing gradually

inwards from the circumference to the centre, of settling the out-lying minor questions as a preliminary to attacking the greater questions which lie within. Indeed the great questions very often depend for their solution on these small ones. In a battle the issue will often turn on the possession of some little copse or hillock, the importance of which is hardly seen until it is won, and the way is so opened into the heart of the enemy's lines. The analogy holds good for all branches of systematic study[1] not least for a critical theology. That too has its points both strategical and tactical; and those in the smaller theatre of action frequently exert a decisive influence upon those in the larger.

Lastly I would point to the very beneficial effect which the mere suspending of judgment

[1] 'It is never possible to tell what facts may have a wide bearing. It continually happens—it has often happened within my experience—that archaeological facts to which their discoverers attached very small importance have been at once seized on by historians, by the men of general views, as of the highest value . . . Every fact is a thing of infinite possibilities; it may lie unused for years or generations, until some new fact suddenly appears to make it fruitful. None of us can tell what is a negligible quantity in history; and sometimes the smallest looking rock of reality will upset a whole cargo of received views and send them to limbo for ever.'—Prof. P. Gardner, *New Chapters in Greek History*, p. 19.

involved in these secondary researches has upon the minds of the enquirers themselves. The complexity of the problems with which they have to deal is brought home to them; they learn to suspect cheap and easy solutions: they prove their armour and their weapons before they are called upon to use them in any great encounter. If I am a right judge, the temper of the younger generation of theological students is almost wholly admirable; and it constitutes, I cannot but think, one of our best hopes for the future.

This opinion I would extend from those who are at work upon the New Testament to those who are at work upon the Old, though I confess that it was the study of the Old Testament which I had in view in my opening remarks. It is not for me to praise men of like standing with myself, and on ground which is not my own, still I cannot help saying how thankful I am to see the foremost representatives of Old Testament studies in this University pursuing precisely the line they do. Even one who regards it from without must feel that their work is really circumspect work; that they have a due sense of the gravity of the interests committed to them; and that they will not plant

their feet until they are assured of firm and stable footing. I trust that no comments or criticisms such as will almost inevitably be aimed at this cautious spirit, will avail either to hurry their steps or make them swerve from their even tenor.

For although my own department is the New Testament, I cannot bring myself to think that the true position of Old Testament studies is so very different from that of which I have myself experience. I cannot think that we are so near final solutions as the tone of some recent important, if rather isolated, criticism might lead us to suppose. Surely we are yet very much in the exploring stage in Old Testament matters, and surely the temper which most befits Old Testament workers is that of explorers, conscious of obscurities all round them which they have not penetrated, and of mysteries which they have not fathomed; unwilling to press their individual opinions, unwilling to press even what they may think the balance of opinion at any particular moment, knowing that at the very most, even without taking account of the medium through which it passes, it is still only the balance of opinion which fluctuates from day to

day. If a balance had been struck of New Testament opinion by a critical scholar some thirty or forty years ago, how near would it have been I do not say to the reality, but to what it is now? How many positions would it have included which are now known to be impossible?

Speaking once more from the outside, and leaving my hearers to make what deductions they like on that score, I cannot help asking if the present is not a moment when the student of the Old Testament would do well not to express himself too confidently. With a great undertaking like your own Septuagint just floated; with another great undertaking, the Clarendon Press Concordance, also just beginning to appear; with a Hebrew Lexicon, which I believe is likely to be more exact and complete than any which has preceded it, likewise on the point of appearing; with discoveries like that of the Tell el Amarna tablets, still too recent to be fully estimated; with the mine of Assyrian and Babylonian lore, still far from being worked out[1]; with

[1] 'As an instance of the abundance of this ancient material, there are in the British Museum thousands of unread cuneiform tablets, so many in fact that it has been stated that they cannot be read and arranged in less than a century from now; yet every year increases the stock.'—Gardner, *ut sup.* p. 11.

the field of Comparative Archaeology represented by Prof. Robertson Smith's *Religion of the Semites*, by no means fully harvested or, I believe I am right in saying, fully appreciated in its bearings upon criticism [1]; with the study of the Apocryphal and Pseudepigraphic Books, with all the light which they are calculated to throw backwards upon the Old Testament, as yet one might say almost new in these islands, and certainly far from exhausted upon the Continent: with all this promise for the future, are we not warned to a certain reserve and self-restraint in the present? Even one who is no specialist can see signs of intricate stratification, both of style and thought, in the Old Testament, and he cannot think that the relative positions of these subtly intermingling strata have been determined and the last word said about them. The New Testament scholar who knows what a part Bruder's Concordance has played in the literary analysis of his own volume, must needs

[1] I was myself much struck by an article on this subject, by Mr. Joseph Jacobs, in *The Archaeological Review* for March, 1889. This, again, may be said to betray the standpoint of an amateur; but, at least, one's confidence in the judgment of a specialist is greatly increased when one finds him conscious of the weak parts in the methods which he himself is using, and keeping an open mind towards others which are less familiar.

anticipate consequences of no slight importance when instruments of equal exactness are placed in the hands of his Old Testament colleagues.

One or two further questions suggest themselves. It is doubtless true that the historical method is an instrument under certain circumstances of great efficacy. But is it sufficiently considered that this efficacy must by the nature of the case vary with the subject-matter to which it is applied? The historical method loses its point where there is little or no history. There are large periods in Jewish history, notably from the Exile onwards, where our knowledge is so slight or so vague that it is difficult to bring history and literature into relation to one another. Again, is it not in cases like these, where so much of the page is blank, especially important to be on our guard against over-laying one hypothesis upon another? Is it not especially important to start from those facts which, though small, are at least fixed and certain? Some wise words were written upon another subject five and thirty years ago which it may not be out of place to recall to-day: 'Whatever be the final issue, it must be dangerous to dogmatise on the arrangement of

the subtler historical phenomena until those of a more definite and tangible kind have been laid down as landmarks according to the best evidence within our reach[1].'

Among the facts which possess this definite character are those which bear upon the history of the text. It is true that the text of the Old Testament has had much scholarly activity expended upon it in recent years. But am I not right in saying that this activity has been mainly directed to the recovery of the words actually written? And may it not have another object not less fruitful? The history of a text may often throw light upon the history of the book to which the text belongs. Are there not vistas of possibility here, when the text of the Old Testament is approached on a grandly systematic and comprehensive scheme like that of the lamented scholar, De Lagarde?

Yet once more. It is hardly an accidental coincidence that from several widely separated quarters at once attention is being called to the grains of truth that are to be gathered from material which historians have been too apt to

[1] Dr. Hort, in *Journ. of Class. and Sacr. Philol.* vol. iii. (1857), p. 155.

cast aside as worthless. On the one hand we are assured by one of our foremost classical archaeologists that 'the legends of heroic Greece have more of the historic element than any one supposed a few years ago[1].' On the other hand it is nearly thirty years since the appearance of a famous article on 'Royal Names in the Apocryphal Acts,' which is now beginning to bear fruit[2]. And nearer home a like use is being made by Prof. Ramsay of the Christian legends of Asia Minor.

When we think of the lessons which the criticism of the New Testament may suggest to the student of the Old, we cannot help being reminded that scarcely one of the discoveries of recent years has not had for its tendency to bring back the course of criticism into paths nearer to those marked out by ancient tradition[3]. I do not myself fear the results of Old Testament criticism. I think it has been proved that the Christian conscience can reconcile itself to them even in what I conceive to be an extreme

[1] Prof. Gardner, *ut sup.* p. 84.

[2] Now reprinted in Von Gutschmid's *Kleine Schriften*, vol. ii. p. 332 ff.

[3] Watkins, *Bampton Lectures*, pp. 357-413; Lechler, *Urkundenfunde zur Gesch. d. christl. Altertums* (Leipzig, 1886).

form. Neither do I think it likely that the main lines of this criticism on which our own most active workers are agreed will be shaken. But there do seem to me to be signs that the period of disintegration is drawing to an end, and that a new period of concentration and redintegration is at hand. *Dies docebit.* Do not let us anticipate too much in either direction, but be content to wait and learn.

One more section of the subject remains to me. I have spoken of a danger, which seems to me not indeed largely but sufficiently to suggest a warning, to lie before those of us who teach; and the same kind of danger to perhaps the same kind of extent seems to lie before those who are taught. It is the fact that there are some who will listen to him which throws such an immense responsibility upon the teacher. One in that position, who looks out into the England of the present day, may well have his heart burn within him. The attitude of our laity in these critical times through which we are passing seems to me in the main—if I may take upon me to say so—worthy of all praise. Our churches have never been so well

filled: and those by whom they are filled are by no means only the thoughtless and ignorant. Quite the contrary. And the demeanour of the congregations shows at once what a deep, real, quiet religious feeling there is, and what anxiety there also is to harmonise that feeling with the movements of modern thought and the rapid succession of discoveries which modern thought and science has brought with it. Our English laity, as their manner is (and what Englishman would wish it otherwise?), are not demonstrative. Not every thoughtful person tells you his thoughts. Still something comes out from time to time of what those thoughts are. And they are such as we of the ministry may well find it hard entirely to satisfy. It is a saying which, if I remember right, goes back to the speech of Pericles, that the critical faculty is more widely distributed than the constructive. Not even a wise man can answer every question which may be put to him: and we are not all wise.

The one thing which I would urge upon the faithful laity is that they should confirm and strengthen themselves in that one part of their attitude which is best—their patience. If they

press us too much (as at present I have said I do not think they do), we shall give them just those premature and unsound solutions against which I hope that we shall be on our guard. They may rest absolutely assured that Faith and Truth will ultimately harmonise. Both are real things; and the world cannot live without either. But the particular harmony by which they are to be reconciled will not be reached in a day; and we may be sure that it will not be reached by any short cuts.

Here lies the danger. There is the double danger, that the laity should acquiesce in a standard of knowledge which is some way short of the best for themselves, and that by doing so they should induce those who ought to be their guides to higher things, also to acquiesce in it. I would ask leave to quote a few words from an able discourse lately delivered before my own University, as they seem to me to show a marked insight into the way in which opinion is often formed. 'In a great many cases,' the writer says, 'old opinions have been abandoned without any adequate grounds, or at any rate with no real knowledge or study of what is urged against them. . . But the truth of the matter is,

that for better or worse the common run of men and women have neither the ability to comprehend, nor the patience to follow, nor yet the will to be convinced by mere weight of argument. They go by impressions: they are determined by what they imagine to be the general tendency of things, so that when once the general impression has spread abroad, when once the verdict of public opinion has been pronounced that old positions are no longer tenable, it is really of very little use repeating to deaf ears either old arguments or new ones to shew that they are[1].'

Not only is this estimate as a whole true and very luminously expressed, but the state of things described is in part at least inevitable. The mass of mankind must 'go by impressions.' But I could not admit that all was equally inevitable. I should be obliged to demur to what seems to me a tone of needless fatalism in the last sentence. At all events, if it is true that the verdict of public opinion once pronounced cannot be re-opened, I would say, let us be very

[1] *No Continuing City.* A Sermon for the Disillusioned. By the Rev. H. J. Bidder, B.D., Fellow of St. John's College. (Oxford, 1892), p. 9.

slow to form any such verdicts. Let us bear in mind the very precarious and imperfect character of the methods by which they are formed. Let us be on our guard against the evils to which these methods are apt to lead. For what does the process so accurately depicted mean? It means that a wholly disproportionate weight is attached to fugitive articles in reviews and periodicals. And that is bad alike for those who write and for those who read. Those who write are apt to be drawn away from the great work by which knowledge is really advanced and truth really ascertained, to the small work which has the advantage of appealing to a wider public. And that public is led to acquiesce in a low standard and to forget how very rough and misleading the processes by which it arrives at its conclusions are. No doubt in the end it is the great work which really tells, but impediments and distractions are thrown in its way, and too much mischief may be wrought on the surface while it is doing. Let us who are here at one of the centres in which opinion is made, and from which it radiates, try to rise superior to these things.

> Still to be strenuous for the bright reward,
> And in the heart admit of no decay,
> Brook no continuance of weak-mindedness,
> Great is the glory, for the strife is hard.

I would not ask for any change. I would not ask you to lay down any new lines, or to launch out on new methods; I would only express my earnest hope that the theology of Cambridge in the future may be such as it has been in the recent past and such as it is in the present, and that its great traditions may be maintained with undiminished zeal and vigour. You will not easily find others as sound and stable or more rich with promise for the whole Church and nation.

NOTE.—The greater part of pp. 33–37 was omitted in delivery.

II. THE SOCIAL MOVEMENT.

II.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

PHIL. iii. 13, 14.

IT is strange to what an extent the analogy seems to hold good between wholly different branches of Christian activity as one looks out upon them at the present time. In part this may be due to the subjective identity of the observer, who will naturally see the same class and kind of facts in one direction that he sees in another; but it seems to have some more objective ground as well.

A few days ago I took such survey as I could of the field of Biblical Criticism. What I seemed to see there was, on the whole, remarkable and rapid progress, with good hope and promise for the future. The one danger to which I could not but think that this progress was exposed

was the danger of *premature solutions*, put forward too confidently and acquiesced in too easily —acquiesced in as they would be sure to be by some, though causing an equal amount of recoil and reaction amongst others.

I turn to-day to another subject, not less pressing and important, in the more practical sphere of our present-day life—what is often called the 'Social Movement,' the desire for the practical reform of society as at present constituted, and in particular for the bettering of the condition of the poor and labouring classes.

Here, too, the first thing which strikes an observer will be, I think, the marked advance which has been made in recent years, both in the way of actual material improvement and also in the interest which the whole question or group of questions has aroused. And here, too, the great danger seems to me to be the urging in practice of premature solutions. The one great caution which I think we need to bear in mind is that which the Apostle lays down for himself, in the midst of steady and sustained advance, not to count himself to have apprehended, or to be satisfied that he has reached a real goal, too soon.

The fact of the material advance to which I have alluded in one respect increases our responsibilities. The last few years, though no doubt some deductions must be made for particular classes, have yet been years of prosperity for the nation as a whole. We do not know how long this prosperity may last. Already there are clouds upon the horizon—perhaps not much bigger than a man's hand, but yet clouds which may grow and expand more quickly and more formidably than we suppose. Often it must seem as if this national prosperity of ours were a delicate and artificial thing; and the wonder may well be that it has lasted so long as it has. We have had and are having our fat kine; are there not lean kine to follow? But the mass of our population, compared with the internal resources of this little island of ours, is so great that if the stress and strain of poverty should come, it will be terrible indeed. It is then all the more incumbent upon us to settle our difficulties if we possibly can while we have time, while the sunshine of prosperity is still upon us; for what is comparatively easy now, when all classes can afford to make sacrifices, will be far less easy when those sacrifices cut to the quick

and touch no longer the superfluities but the necessaries of living.

In more ways than one it would seem that the present is a happy moment—most happy I think in this, that at present the war of classes in this country has not yet seriously begun ; we may if we take things in time anticipate it and carry the whole nation onwards together. The improvement of the condition of the poor is a noble object, a consummation devoutly to be wished and striven for. Even if it should have to be carried out at some cost to the upper classes, still it would be a thing to be desired, or at least a necessity to be faced even by those affected by it. But a still nobler thing would be if all classes would work together of their own free will, and rich and poor alike aim at the common good of all.

It is I think most important that our reformers, whether theorists or statesmen, should bear well in mind this Harmony of Classes. The man who seeks to set class against class is doing at this moment deep and grievous wrong to humanity as a whole.

We can conceive a time when such a thing might be inevitable ; when certain definite re-

forms endorsed by the national sense of justice had year after year been presented and rejected; in such a case, as a last dire necessity, it might be right, or at least not wrong, for the flag of self-interest to be unfurled and for the war of class against class to be declared. But none can say that there is any approach to such a situation at present. The whole nation we may say is prepared to listen to reason. There is no such thing as an obstinate *non possumus.* It is therefore the duty, the positive and sacred duty, of every one whom it may concern, to make his appeal in the first instance to the reason, and if his appeal fails, to make quite sure that the fault is not his own, and that what he has asked is really reasonable.

I can quite understand that the tenor of these remarks may seem at first sight rather opposed to the conclusion which I was inclined to draw from them: they might seem to emphasise the urgency of the situation rather than the danger of hasty action. I do believe that the situation is urgent; but it is urgent because it is happy; and my fear is that too great haste might easily wreck this happy combination of circumstances,

and inflict wounds which it would be most difficult to staunch and heal.

The moral which I should be inclined to draw has a different point, as it is applied to different persons. To the publicist and statesman I would have it by all means act as a stimulus. To the philanthropist and reformer who is eager to put his schemes in practice I think it should act as bit and bridle.

The greatest danger to which we English are exposed is the danger of acting before we think. And the one thing which seems to me most essential at the present moment is that we should think thoroughly and soundly before we act. A false step just now would be doubly disastrous. The poise of the balance is most delicate, and is easily moved either way. Just in proportion as the future is promising if the steps that we now take are carefully weighed and considered, so also is the danger if they are the reverse of this. What we want then is to quicken the action of the brain of our body politic and to restrain its hand. Now if ever it seems to me that we need the advice of the expert: now if ever it seems to me that we need to check the mere partisan.

In saying this I would not for a moment be thought to complain that our experts have been idle. Far from it. I doubt if there has been any age in which they have been more active; and we see all round us signs of increasing activity. Here in Cambridge alone what solid and admirable work has been done by the political economist and the publicist only within the last one or two years! And in my own University, though the work has not been exactly of the same kind, or quite so direct in its bearing on our social needs, yet there too we have had work, from all I can gather, of real value. All I wish to do is to help those who follow this calling, the study of sociology and of the commonweal, to realise, if they need any help to realise it, the magnificent opportunities that lie before them, and to assure them of the sympathy of those of us who cannot share their labours. If there is any cause which deserves to enlist its recruits from amongst the best and ablest which any University or duly qualified seat of learning has to offer, surely it is this.

Perhaps the most striking of all the characteristics of the present age is the growth of science; that is, the systematic and impartial as opposed

to the desultory, haphazard, and still more to the one-sided partisan study of things.

But it is difficult to imagine any kind of subject matter in which this strict scientific study is more necessary than that which touches so closely the very constitution of human society. Only a few weeks ago we had a timely reminder on this head. A distinguished son of Cambridge, to whom even opponents would not deny the name of statesman, while confessing himself 'a believer in attempting to deal with the various social evils or problems that beset us, in so far as they can be dealt with by legislative means,' took the opportunity to warn us that our only hope of dealing with them successfully was to deal with them in a spirit which recognised the extraordinary difficulty and complexity of those problems, and in a spirit which resolutely put aside what might be described as the 'electioneering aspect of the questions which have to be decided[1].' A little further on in the same speech was a passage which we might well hope would be laid to heart by all whom it concerned. 'All I ask is that members should recognise the ex-

[1] Mr. A. J. Balfour, at Merchant Taylors' Hall, in a speech reported in the *Times* of April 11, 1892.

traordinary novelty and difficulty of the questions which they are attempting to solve ; that they should not deal with them in a light heart or with a small sense of the responsibility imposed upon them, but that they should endeavour by every means in their power to consider not merely how this or that amendment may be turned to account upon this or that platform, but really and truly what are the nature and character of that vast complexity of causes with which they are interfering, and which they hope to modify for the advantage of society at large, and that, having by careful study and thought made up their minds on the question, they should to the best of their ability bring the efforts of social legislation to a successful issue, not for their own party only, but for the community as a whole.' How heartily were it to be wished that advice like this could be graven on tables of stone and held up before the view not only of every holder of office, but of every one who embarks on any public cause! The reason why this ever-increasing complexity of human affairs is so important is because the effects of any public measure which can be foreseen usually bear but a small proportion to those which cannot be

foreseen, and because there is constant risk that in attempting to remove a small evil or a small injustice we may find, quite without knowing it, that we have made things worse instead of better, not in the same way but in some other which had not entered into our calculations. The evil spirit cast out may return and bring back with it seven other spirits worse than itself.

The conclusion which we draw from this is that in social questions even more than in others it is essential to have a well-considered policy, a policy based on as full a survey of the situation and as accurate a forecast of consequences as can possibly be got. In other words, the experts must be called in; the experts being in this case persons who have made a special study of social problems and statesmen at once of experience and patriotism.

The difficulties culminate when we begin to approach that most central of all problems to which attention is being more and more directed —the better distribution of wealth. Many of us wish to see such a better distribution; but many of us also feel that it is far better to leave things as they are than it would be to launch out upon any of the schemes that are at present

before us. The scheme which shall effect the maximum of good with the minimum of hardship and injustice does not seem to be in sight. When it does come, we may be sure that it will take the form of an extension of tendencies or institutions already existing, and that it will be in itself slow and gradual in its operation. It is more likely to come from the study of some philosopher or publicist or from the budget-speech of some Chancellor of the Exchequer than from any less responsible quarter[1].

The question naturally presents itself, and it is one which I should like to attempt in part to answer, What is the duty of the Church, and more particularly of the clergy, in regard to social theories and social movements? How far ought they to be taken up by the clergy, and how far should the clergy mix in them?

As regards theory, it is obvious that the clergyman is a citizen, and may, if he likes, be a philosopher, in addition to his own sacred calling; and there is nothing in the world to prevent him from putting forward theoretic reforms

[1] My own belief is that the first practical step to be taken should be the appointment of the strongest Commission that can be got together to consider the whole question of the incidence of taxation, imperial and local.

in this capacity. As a matter of fact, excellent work has been done and is being done by clergymen in this way. It is unnecessary to mention names, which will readily occur to many of you. Of course everything which in any way, however indirectly, conduces to human well-being is in the fullest harmony with the Christian profession, and can only be encouraged by that profession, even where its claims are most exclusive. The one limit which is put upon the Christian philosopher is that his theories shall not be either directly or by inference un-Christian.

I prefer to state the principle in this negative form. Neither our theories nor our practice may conflict with Christianity. It seems to me that it would be going too far to make the proposition positive and say they ought to be prompted by it, except in that very general way in which Christianity prompts to everything that is good. Society existed before Christianity, and apart from it, and it has been developed hitherto upon lines which are not specifically Christian. It is, I suppose, coming to be recognised that the great dominant force in the process which has made Society what it is is Evolution, in the shape of the survival of

the fittest, and the adaptation of the organism to its surroundings. This is no doubt a law of the vast Providential ordering of things, it is an expression of the one great Sovereign Will, which in its sleepless care watches alike over the meanest and the greatest of the creatures it has made. But it does not come within the range of those Divine activities which are specially revealed to us by Christianity. True, we know, and Christ Himself has taught us, that not a sparrow falls to the ground without our Father; but there we have a revelation of infinite value added to the doctrine of evolution rather than included in it. It is of all truths the most precious that evolution does proceed from a Father, but evolution itself does not tell us that. Evolution leaves its own harsh features unexplained. We need a voice Divine to tell us, and we need an act of faith to apprehend, that these seemingly harsh features ultimately proceed from the Father of all Good, and therefore must be in themselves good, like the rest of His works, however difficult it may be for us to see it. If I may speak my own thought, it is that Christianity stands over against Evolution as its one main corrective. Without it we should have

indeed a bitter doctrine; with it we can see through the dark and lowering clouds to the light which shines behind them.

The question then is, how we are to apply this to Society and to movements for its reform. Society itself, as I have already said, seems to rest upon a basis of evolution. Here, too, Christianity has supplied a corrective; but a corrective is a different thing from a foundation. Christianity has come in to mitigate the fierceness of the struggle for existence; but the struggle has gone on all through Christian times and is going on still. If we look at the fundamental causes why things are as they are, those causes are to be traced rather to the inherent impulse given to the course of the world by its Creator than to that further supplemental and redemptive impulse given to it by the Incarnation.

The language of our Lord Himself and of His Apostles seems to be in full accord with this. Both our Lord and the Apostles accepted the constitution of society as it was. They tried to change life in society, but they did not try to change the conditions on which society rested. They would have nothing to do with the strife

of nationalities or of classes. They simply held aloof from them, and allowed them to pass by. There is, I believe, no indication in the whole of the New Testament of either our Lord or the Apostles making themselves champions of the rights of class as against class or of man as against man. Of the contrary principle illustrations abound. We remember how on two occasions our Lord Himself expressly refused to solve questions of this kind which were brought to Him. One is that striking and significant incident recorded by St. Luke (xii. 13, 14) when one of those present at His teaching, whether of His own immediate disciples or not, came and begged of Him, 'Master, speak to my brother that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you.' The refusal is not only express but stern. Again, we have that other question recorded in all the three Synoptic Gospels (Mark xii. 13–17), where the Pharisees unite with the Herodians to lay a plot which one or other of these two parties seems sure to turn to its own advantage, and which they thought would destroy at least the popularity if not the life of the Teacher whom

they envied and hated. When they ask whether or not it is lawful to give tribute to Caesar they propound, as they think, a dilemma which patriotism would answer one way and loyalty to the existing state of things another: in the one case the Herodians would turn to the authorities and say, 'Here is one who teaches treason;' in the other case, their allies for the nonce would turn to the mob whose sympathies were all with the patriots, and they would say, 'Here is a betrayer of his country!' The answer of Jesus, pointed as it is, is yet equivalent to a refusal to entertain the whole question. He will not tell them *what* is Caesar's and *what* is God's, but only that Caesar must have his due whatever that may be. It is the answer of Him, the tenor of whose public action was all determined by the danger which the Gospels show us to have been real and pressing enough —and let me pause for a moment to ask you to consider in passing how significant this is of their historical accuracy and fresh and true presentment of the events—that the spiritual message which He brought and the spiritual kingdom which He came to found should not be confused with the national movements which

were the chief sign of hidden life in the Jewish people. Jesus came to reform the world, not on a national basis, nor yet on a class basis, but by teaching that he who saved his life should lose it, and he who lost his life for His sake should find it.

So much at least of His teaching His disciples realised. We find them steadily asserting for themselves and for their followers the duty of passive obedience to the civil power, of simple acquiescence in things as they are. I need not quote the familiar passages in Romans xiii. and 1 Peter ii. 13–17. There is special significance in the way in which the Apostles deal with Slavery. On that, of course, the *locus classicus* is 1 Corinthians vii., with the many passages which speak of the duties of slaves. St. Paul and St. Peter alike take slavery as an institution of the world in which they live, and with which they do not wish to meddle. Their principle is that Christianity is superior to such things, and that it can adapt itself either to the condition of the freeman or to the condition of the slave. For the Christian such words lose their meaning. The freeman is Christ's slave, and the slave in Christ is free. True Christian life

moves in a sphere which the accidents of outward condition do not touch.

Does it follow from this that mankind is bound for all time to passive obedience, or that slavery as an institution is sacred and irremovable? No: it only follows that if circumstances arise in which it is right for a citizen to throw off passive obedience, his justification in doing so comes to him as a citizen and not as a Christian. Christianity as such is indifferent either way. In the case of slavery, Christian principle is touched rather more nearly. To have raised a crusade against slavery at the time would have been Quixotic and would have simply wrecked the greater objects which Christianity had in view. So far as slavery was only a social condition Christianity had nothing to say to it. It was the incidental evils of slavery which were so un-Christian; and these evils the Christian principle was bound sooner or later to grapple with and to abolish. God wills the triumph of justice and mercy, but not necessarily their complete triumph all at once.

Can we formulate the lesson which we learn from the New Testament as transferred to our own day and generation and as an answer to

the question which I began by propounding as to the part which the Church and Clergy should bear in social movements? I will attempt to formulate it and leave it to you and others to judge how far I am right. The Christian teacher *is* called upon to enforce duties as duties, he is *not* called upon to claim or defend or champion rights as rights. The whole sphere of 'rights' seems to me to lie outside his province; if he enters upon it he does so no longer as a Christian teacher, and he ought to make the difference plain to those concerned.

I believe that these principles hold good even in what might be thought extreme cases. Take the case in which an individual or a class is oppressed and is too weak to defend itself. Surely, here it might be thought the Church and the Clergy should step in and take up the cause of the helpless. Not only, it might be urged, should they do so, but they have done so with excellent effect in the past. How much of the amelioration of society in the Middle Ages and even in more modern times has been due to the direct action of the Church, to the pulpit, and to men fired by Christian devotion!

No doubt this is true; and the record is one of which the Christian may be proud. Still, I do not think that the facts in question are inconsistent with the principle which I have stated. If any class oppresses another class, or any individual oppresses other individuals, then, provided the case is clear—and you will observe that this *caveat* is an important one—the Christian teacher may certainly go to the oppressor and remonstrate with him. He may urge the claims of duty upon the offending person or class with all the force he can command. To do this is strictly in accordance with the precepts of Christianity. But if instead of going to the offender he goes to the person or class offended against; if he tells them they have a grievance and urges them to prosecute that grievance; if he fosters a spirit of discontent and makes that discontent a rallying point for efforts at reform; if this is the line he takes, then I do not say that he is doing wrong, for his action may perhaps from some other point of view be justified, but I do say that his action is not in any true and strict sense Christian. Christianity strictly interpreted knows nothing of rights and grievances, it knows nothing even of a just discon-

tent. The language which it holds is altogether different. It would go to the injured person or the injured class and it would say: 'Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye on that day, and leap for joy: for behold your reward is great in heaven.' (St. Luke vi. 21–23.) Far better to be defrauded than to defraud; far better to be oppressed than to oppress; far better to suffer wrong than to do wrong. To suffer wrong is to be a follower of Christ; it is to take up the cross as He took it up. What higher vocation can the Christian have than that? In comparison with it all earthly things shrink into insignificance. The Christian's heart is where his treasure is; and his treasure is in heaven.

This may not be exactly popular doctrine: it is not doctrine that commends itself to the natural man: it is perhaps a counsel of perfection, pitched above the standard which men

and women usually follow. But for all that, it is the Christian standard; and Christianity, properly so called, recognises no other.

If then a clergyman is to keep at the high level of his calling; if he is to preach Christ and the mind of Christ, I think that he will hesitate much to mix himself up in such things as trade disputes and agitations. If what I have been saying holds good, we have, I think a line drawn which will mark the course he may take pretty clearly. He may go to the strong, as Nathan went to David; and if God so puts it in his heart he may speak a parable as barbed with truth as Nathan's. But that does not countenance the raising of party-cries, and prosecuting them in the spirit and with the means of party. Christ's weapons are not these. Happy is it for those who hold responsible positions that they are not. They ought to be able to meet all their flock impartially, and not to be in such a sense the friend of any that they cannot be at the same time the friend of all. They should be very careful not to mix up with religion things which do not belong to it: they may leave to the world the things which are the world's, in order

that they may keep for God the things which are God's.

A particular question may arise as to how far the clergy should put themselves forward, not as champions, but as arbitrators and peacemakers. In the abstract the expediency of this cannot for a moment be doubted. The function of the peacemaker is, of all functions, one of the most truly and distinctively Christian. But in practice limitations will be suggested by the circumstances of the situation, and even more by the condition of knowledge and fitness in the person who arbitrates. Without adequate knowledge or firmness of character the best intentions may fail. The arbitrator himself may be drawn into the conflict, and confusion only made worse confounded. Few of us can gauge our own strength or our own weakness well enough to be sure that our action will be for the best; so that it would be wiser to wait and let the invitation come from others. The prospect of success will be greatest where the invitation comes from both sides.

I venture to think, therefore, that on the whole the attitude of the clergy should be one of reserve; that they should not be too ready

to volunteer services that are not asked for, but that they should rather let themselves be called in as a last resort: the object to be kept in view being that the Church may not be implicated in action which may embarrass her in her own more proper sphere.

If the line of argument which I have been following is sound, this attitude of reserve is not only commended to us by considerations of temporary expediency, but goes back to first principles in the nature of Christianity itself and the conditions under which it works. Christianity, as I have ventured to put it, is the great God-given corrective for those harder laws on which the world is founded. It is best to keep the laws, with their product, and the corrective well apart. A time may come when the world is so penetrated with Christian influence as to become a true Kingdom of God, constituted throughout on Christian principles; but that time is as yet far off. Society, as we see it, is the resultant of forces which stretch back from the present into the dim and distant past. And he who would modify society must make a close and searching study of those forces, and of the way they are at present operating. Theories

of social change can be justified by nothing less. Legislative and compulsory action must be based strictly upon science. But the application of a practical corrective through the power of Christian motive in individuals is far less constrained. It involves no compulsion, but is perfectly free and voluntary. It runs no risks, or risks that are in these days of slight importance. And the possibilities which it contains within itself seem almost boundless. If every individual among us were only stirred by a sense of public duty; if he felt that the wealth and the talents which God has given him were not given only for his own enjoyment; if he had it brought home to him that those among whom he moves are his brothers, and that the best and most delightful activity possible to him is to help to lift and raise them; if these obligations sank deep into the heart of all of us, there would be no need for any formal revolution or reorganisation. These huge unwieldy accumulations of riches, spent only upon luxury, would melt away of themselves; they would thaw and dissolve like blocks of wintry ice and snow, and they would run down from the heights in bright

fertilising streams, spreading gladness and prosperity around. The blessing would be twofold: it would fall alike upon giver and receiver: and the body politic would be knit together in the bonds of generous and mutual brotherhood.

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